

(Hartford - 1925)

AFRICA CONFERENCE

Held under the auspices of the
Committee of Reference and Counsel
of the Foreign Missions Conference of North America
at Hartford, Conn.
Oct. 30 - Nov. 1, 1925.



A special conference on missionary work in Africa, held under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, through its special Committee on Africa, opened at Hosmer Hall, Hartford Theological Seminary, at 2 o'clock on Friday, October 30, 1925. The presiding officer throughout was Dr. Thomas S. Donohugh, Chairman of the Committee on Africa.

There was a large and varied attendance, representing Mission Boards and organizations. Out of the attendance of 109 there were 22 missionary administrators, 40 missionaries, 9 candidates for missionary service, 11 educators, and a group of advisory experts including Mr. J. H. Oldham, secretary of the International Missionary Council, Dr. Thomas Jesse Jones, director of the Phelps-Stokes Foundation, Dr. H. L. Shantz of the Department of Agriculture, Dr. J. H. Dillard of the Jeanes Foundation, Dr. E. C. Sage of the General Education Board, and Prof. D. Westermann of Berlin University.

The opening devotions were led by President W. Douglas Mackenzie of the Hartford Seminary Foundation, himself the son of a famous African pioneer. Alluding to the appropriateness of holding the Conference at Hartford, Dr. Mackenzie emphasized the unusual opportunity for the uplifting and penetrative power of the Gospel in Africa. Wonderful as developments in Uganda and Nyassaland have been, those to come will be greater. The holding of this Conference should cause a fresh thrill all over the field in under-girding the work of grace which is proceeding among African peoples and transforming them.

Mr. J. H. Oldham of the International Missionary Council then discussed "The Present Situation in Africa," chiefly the non-missionary, official and commercial influences. Africa, so long isolated, is now in the full current of human life with immeasurable potentialities and pressing problems. Of the latter, the bustling western impact on the slow growing civilization has created serious economic complications. Moreover, it raises a political question as to which group shall govern, a racial question as to which shall lead, and a cultural question whether the new shall supplant the old. In the solution of these problems, American sympathy, ideas and wealth must have a share.

In the development that has taken place, missions have played a great part, particularly in education, in reducing languages to written form and in the development of literature. But while mission influences are relatively stationary, other forces, especially governmental ones, are forging ahead absolutely transforming native life.

Three great facts or issues stand out. Europe's interest in Africa is primarily economic. It is for mission interests to so help to enlarge public vision and develop the force of public opinion that the human or moral viewpoint shall prevail over the purely economic. The outcome is not hopeless because broad-minded officials can be made to agree that human beings are more important than the piling up of wealth. The colonial office in Great Britain recently established a committee charged with thinking about human interests in Africa, a noteworthy fact.

The rapid development of governmental schools is noteworthy. This development, so far as England is concerned, is planned for on a broad and generous basis and in accordance with educational ideals which we can heartily approve. They may put our mission schools out of business. Invariably, however, they welcome mission work if it is of first rate quality. This gives missionaries still a chance to lead as educators. Where they go ahead, the government usually follows. The governor of the Gold Coast has recently secured a very competent educator and a group of associates to deal with the actual conditions in that colony. At a dinner given by the British government officially in honor of Dr. Jones, one governor of East Africa remarked to him that the report was his "Bible of African education."

This Conference seems important not only because of its theme, and because it is held in North America, but because it is attacking the problem in the right way. Our task is to transform an ancient civilization. Only those can do it who cherish life in direct touch with the Unseen.

Dean Capen then made a number of announcements relating to the convenience of the guests of the Seminary. He alluded incidentally to the exhibit of standard books on Africa prepared for the Conference and the printed bibliography also prepared for its use.

Dr. Thomas Jesse Jones then introduced a discussion on "Educational Objectives and Adaptations in Africa." He referred to the presence of those like Dr. Wilder who had had a life time of African experience and mentioned the credit due to the group of men who had contributed to the two reports published by the Phelps-Stokes Foundation. Education, in his conception, is the whole approach, mentally, spiritually, physically or otherwise to a complete training. The new psychology has driven educators to the people themselves to discover how to approach them educationally with wisdom. One who seeks to educate an African community must have in mind (1) its health, (2) its ability to utilize the resources, human or material which it has, (3) its means of preserving and transmitting its own best heritage through its home life and (4) its recreation. Education is not a mere transfer of data from one person to another, nor the accumulation of knowledge, but the assimilation of the right data. History, geography and similar studies are good, because they impart a knowledge of other peoples who have developed in these four ways. This practical education, if it be so called, does not hinder the revealing of Jesus Christ in His power and life, but directly opens the way for such a revelation.

A general discussion followed. Mr. William A. Aery of the Hampton Normal and Agricultural Institute, Virginia, recalled General Armstrong's description of the education aimed at there as "an education which will fit for useful living." Hampton retains no student who refuses to work. Its splendid equipment has been a slow growth. Moreover, the character of its work has gradually altered, the guiding principle being that the negro demands and deserves an outlet for innate abilities.

Professor Mabel Carney of Teachers College, Columbia, remarked that the principles of education stated by Dr. Jones were not simple, but fundamental, just as appropriate in America as in Africa. One or two educators, Professor Bowly of the University of Chicago and Professor Foster, have been working along similar lines, but Dr. Jones has gone far beyond the average educator of today in his applications and estimates.

Mr. C. C. Fuller of Southern Rhodesia stated that a start is being made in Africa on the basis of these principles. He spoke of Tigercloof and Lovedale as excellent institutions. The government of Southern Rhodesia is intelligent and liberal in its support of missionary education.

Dr. G. J. P. Barger of the Congo said that the last two years had witnessed a great advance in missionary education. He said that medical service makes many contacts for the missionaries. Every student is given a thorough physical inspection and examination.

Professor Willoughby of Hartford Seminary acknowledged the unassailable importance of the four principles, but declared that their application was difficult. Personal hygiene, for instance, can easily be attained, but public hygiene less easily. Mission societies have never laid down a rigid policy for African work. The foreign office in Great Britain recently adopted a memorandum laying down such a policy. There is need, however, of guarding against too frequent changing of specific policy.

Rev. J. A. Steed of Angola approved the principles, but emphasized the difficulties of getting community support for them. He mentioned two ways of beginning an educational work in Africa. First by giving high school training to boys already trained in elementary ways, enabling them to work part of the time as well as study, or to develop a model community.

Others gave expression to the difficulty of holding students together under continuous training without providing in some definite way for self support. They seemed to agree that this was advantageous rather than otherwise.

Professor Westermann of the University of Berlin closed the discussion by referring to his recent visit among the institutions of the southern states and of his conviction that the methods in use in many of these were sound and helpful. He advocated the sending of every candidate for missionary work in Africa to spend considerable time at Hampton or Tuskegee or similar places, to study these methods and to provide opportunity to consult with men and women of experience.

SECOND SESSION - FRIDAY EVENING

The evening session was opened with a devotional address by Dr. G. A. Wilder the son of a missionary, who has spent fifty-eight years in Natal. He alluded to the disappearance of many of the results of past work in Africa and urged that more improvement in education would go for nothing, unless the true Gospel message was presented sacrificially. He gave some stirring instances of the steadfastness of converts of that type.

The first theme of the evening was "Agriculture in Africa." It was presented by Dr. H. L. Shantz, botanist of the United States Department of Agriculture and a member of the East African Educational Mission. He stated that Africa is about four times as large as the United States. We are only beginning to know the country scientifically. About one half of Africa is like western Texas. The natives have remarkable skill in adapting methods to the various types of land and climate, for they are natural agriculturists. The Bantu would be better described as natural cattle raisers. In order to deal with the African, we must study his methods. These may seem slouchy, but usually are not so. Careful study shows that he has a way, even if it is not the best way, of dealing with soil renewal. Our methods may not necessarily be improvements on his. Deep plowing, for instance, may not be advisable in Africa. What then should be the curriculum of an agricultural training school in Africa? The first necessity would be to find a way of displacing the African belief in magic as the important means of stimulating growth. He must learn to know plants as growing concerns, becoming intelligent regarding them. He should have some very simple type of nature study. Books for the purpose would not be easy to get. A missionary would probably have to work out his own text book based on the needs of the community.

Dr. P. H. J. Lerrigo then remarked that the Baptist Board had recently sent an agricultural trained man out to the Congo, giving him several years in which to work out a program.

Dr. Shantz in reply referred to the experimentation by the Belgians at Kindu on the upper Congo as very good and advised that Dr. Lerrigo instruct this specialist to study (1) just what the farmers are doing or aim to do, (2) why they use small corn, (3) why they rely on cassava and bananas when they can raise rice. The answer to such practical questions will enable one to determine his curriculum.

In response to the question whether a school for agriculture could wisely be combined with industrial training, Dr. Shantz replied that they should be combined, for the resulting type of education would be broader.

The discussion then turned to the subject of farm machinery and its use in Africa. It was brought out that the very simple types of machinery are better than those which are heavy and complicated.

Dr. J. E. East remarked that tractors are too expensive for men who cultivate three or four acres. The people are willing to work, but have many notions. When urged to fertilize their land, their reply was that fertilization made the weeds grow. Dr. East on the little plot of his own which was fertilized and on which he used a cultivator obtained relatively large crops. Through an association of these farmers, many good ideas were gradually adopted.

Professor Westermann called attention to the fact that the word for work in Africa means farming. There is real danger involved in taking nationals away from the farm. The missionary should ask himself how many of his students after six years of training would enthusiastically go back to the farm instead of being clerks. In order that they shall respect farming as a natural task, the missionary should know something about farming himself, should honor it and should give assistance in the preserving and marketing of crops. He alluded to the progress that was being made on the Gold Coast and in Togoland.

"The Discussion of the Education of Women and Girls" was opened by Dr. Jones who spoke of the handicaps under which women in Africa suffer and of the importance of educating them as home makers. He believed that the education of boys and girls should be parallel, that missionaries were more likely to handle the education of women more wisely than governments, that coeducation as yet did not seem to be entirely practicable in advanced schools and that more and more trained women should be in charge of the education of girls.

Mrs. Donohugh suggested the importance of determining just what a girl should be taught in view of the fact that many educated girls went to the cities, not back to their villages.

Miss Caroline Frost of Natal said that graduates of schools in Natal can go far and wide as teachers. They are excellent voluntary missionaries. Such freedom is not equally possible elsewhere in Africa.

Mrs. Priscilla Berry of the Congo said that their girls are trained in home efficiency, in simple nursing, and in better methods of farming. They are also taught to tell simple Gospel stories, since they can visit the older women. Education does promote a certain discontent which continues and which may be healthy or unhealthy.

Miss Ivy Craig of Rhodesia said that African women are quite teachable, if one possesses sufficient patience. At Mt. Silinda all girls are taught systematic

agriculture and cooking in native styles and simple sewing. The school is co-educational, but a good many of the girls drop out before graduation.

Miss Helen M. Everett of the Congo felt that African women should gradually be withdrawn from carrying the burden of agriculture in a community. They take care of the sick and of the children and need much instruction in the preparation of food and clothing and the care of people.

Mrs. Clara D. Bridgman of Johannesburg spoke of the servant girl class in cities and their dangers. In Johannesburg English women raised over \$10,000 to build a hostel where they could live in safety. A helping hand club protects, trains and fellowships these girls. Under Mrs. Gordon, the superintendent, forty different tribes are represented.

Miss Mabel Dysinger said that their experiments in coeducation and in home training have been quite successful. Girls are taught sewing in the various grades until they are able to make all the clothing they wear. In an advanced class they are taught the use of the sewing machine. The housework is entirely done by girls and is rigidly inspected. This is necessary, since they invariably come from homes which are not kept clean.

Miss Laura E. Gilliland of the United Lutheran Church said that in her girls' school book study was quite subordinated to industrial, health, agricultural and domestic training. Girls are kept out of doors and at work so that when they go back to their communities they will not be too proud to do their share.

Miss Thorne expressed her hearty belief in coeducation. Social contacts between the sexes are thus made quite natural. Out of such a student community comes the best home life. Meeting at all hours including morning hours is disillusioning. Older students, moreover, can be made responsible for the manners of the younger. Miss Thorne also questioned whether agriculture should be taught without the admixture of industrial training, a little blacksmithing, a little sewing or carpentry, cooking or home making, etc. The session closed with prayer by Rev. William B. Anderson.

THIRD SESSION - SATURDAY MORNING

The devotional service was led by Dr. George M. Richter of the United Brethren Mission of Freretown, Ceylon.

The first address was given by Dr. E. C. Sage of the General Education Board on "Cooperation." He preferred the simple phrase, "working along with not for somebody else." He illustrated wise methods of cooperation by using the experience of the General Board and of various Funds. Twenty-four years ago Mr. Rockefeller founded the General Education Board, particularly to be of service to the Southland. The Board elected a director who patiently and tactfully aimed to discover what the real South educational program was and how it could be made stronger and how some help could be most wisely given. The Board still renders assistance in various ways, but its principle of working is best illustrated by the three Funds with which it cooperates.

The Jeanes Fund provides travelling supervisors, always colored women, for negro local schools. These supervisors render many services standardizing the schools, developing community clubs, initiating simple industrial training, etc. There are 392 such supervisors. Of the total cost, \$252,574, \$108,131 comes from the Jeanes Fund and \$144,423 from state public school funds.

The Slater Fund helps to make good eight-grade, eight-month schools for colored people by a grant of \$500 per school. In 1924 the Slater Fund paid \$69,300, but the amount received from taxation was \$594,268.

The Julius Rosenwald Fund helps to erect school buildings and teachers' homes. Some two thousand school buildings have been built to date. Out of a total of \$7,192,436 spent up to 1923, the negroes gave \$1,823,436, white community friends gave \$389,204, the state public school authorities invested \$3,589,336, while Mr. Rosenwald gave \$1,390,000. Each of the Funds illustrates, therefore, the wonderful response that even relatively small gifts will develop.

Dr. Sage illustrated the possibilities of cooperation in another way. Ten years ago he became the president of the New York Colonization Society which spends a budget of about \$1600 in Liberia. Discovering that other organizations as well as mission Boards were at work in Liberia, an advisory board was created with Dr. Donohugh as its executive secretary, representing three societies, the three Mission Boards and the Phelps-Stokes Fund. Uniting their resources, these seven organizations have commissioned an expert, Mr. J. L. Sibley, to go out and study the situation. Then they will try to determine upon a program which can be carried out together.

Professor Carney paid tribute to the healthful influence in education in the United States of the General Education Board, but emphasized the fact that it has taken sixty years to attain the now attitude of today. It came about through demonstration work. The two principles of cooperation and administration ought to be greatly useful in Africa. The outstanding question is how to produce results with meager resources. One woman, Miss Dewey, has ably shown how to handle a small one-room school. Read her book, "New Schools for Old" (Dutton). Dr. Elsworth Colling in the Ozarks has carried through a parallel experiment described in "An Experimental Project Curriculum" (Macmillan). Demonstration is the way of solving difficult problems. Down at Penn School, girls are enabled to try out the bettering of the conditions to which they are used. So in Africa at a girls' school a regular hut might be set up, and the girls encouraged to discover means of bettering living in such a hut. Only by such demonstration can we build upon real experience. If well trained teachers who know how to manage an elementary school can be planted here and there in Africa, they could soon work out a demonstration of what can be done to make the best use of actual local resources. Such work must be done sustainably. A mere single demonstration or even a few of them will not do. It may be a comfort to know that this work began as modestly in America as it will have to begin in Africa.

Dr. Riggs of the American Board stated that the Board spent in Natal about \$10,000 on its educational program with the result that \$144,000 was added to that locality.

Rev. W. C. Atkins of Natal stated that every native teacher in Natal is trained in a missionary training college where the government pays at least half of the cost. In the American Board Mission there are fifty schools, one hundred and twenty teachers and a budget of \$145,000, every cent of which comes out of the country in the form of fees, rentals or taxes. Only Mr. Atkins' salary is contributed by his Mission Board. Encouraging beginnings in demonstration work are appearing, mostly in the shape of school gardens. He referred to the remarkable work of Mrs. Edwards, now ninety-five years of age and blind, and yet the center of a stream of applicants for advice and guidance.

Dr. Lerrigo said that the recent conference at Congo Belge agreed with Professor Carney in the supreme importance of supervisors. The Boards have sent several trained educators to serve in this way, but they are somewhat puzzled to

know how to get at their work.

Dr. Wolf of Baltimore said that missionary administrators had their hands tied to some extent by organizations, by conflicting ideals, sometimes by governments. A continuity of purpose is vitally necessary.

Dr. Jones spoke of the significance for Africa of the work of the General Education Board in the South. He stated that nine-tenths of the ideas advocated in his books grew out of the experience gathered under the auspices of the Board. Advocating the value of an investigating trip to the South for African missionaries, he said that American missionaries were not half as interested in doing this as European missionaries are. People have gone from Alabama to Africa without ever setting foot in Tuskegee.

Mr. and Mrs. Wilke who came via England from the Gold Coast mentioned their impression of the value of the travelling school where a group of teachers went forth to demonstrate methods, social relationships and religion at any cross roads, its members taking hold at the kitchen, in the home, on the farm or at the Church. Missionaries ought to be aided to see these methods in action.

Professor Carney said that her regular task was to train people for rural work in education. Missionaries were in her classes, and she was interested in their training. What they ought to do in the course of a year is a very puzzling though important question. It depends upon where they are going to be and what they are going to do. Teachers College aims to provide a course for all needs and will carry this specialization as far as necessary. It also affords a course on rural education teacher training of a general character, but no missionary should spend his whole furlough year there or at any other college. A part of the time should be devoted to first-hand study in the field. A well planned trip to the southern schools, carefully set up and with proper contacts adjusted will be worth a great deal. A possible tour from New York would go to Washington with visits to the Department of Agriculture and to Howard University, thence to Hampton for from four days to two weeks, thence to Atlanta to study the work of the inter-racial mission and the work of the schools in Atlanta, thence to Tuskegee to see the great plant there and in that county to see some of the Rosenwald schools, one or two of the Jeanes Fund supervisors and a travelling school at work, thence to the Calhoun School near Montgomery, thence to the Penn School near Beaufort, perhaps then to Raleigh, N.C., to see some of the State managed work there. All this would take from six weeks to two months and would be intensely profitable. Perhaps such a trip can be begun next January with Dr. Jones and Dr. Sage as leaders.

Mr. James L. Sibley, recently elected advisor in education for Liberia, then spoke of his work as a State agent in North Carolina. In the South among the poorer people, the important questions are how to farm, how to live better, how to provide better for children, how to get rid of the hookworm and so on. The vast majority of schools have only one teacher. A consolidated school is, of course, one answer. Another answer, worked out on a county wide basis, is the home demonstrator who goes into a community and lives with it, organizing local groups. Often seven people white and negro, are at work in one county.

In Liberia the same sort of work ought to be worth while. A link is needed between all the agencies at work in Liberia. Someone must visit and talk and plan just as in Alabama. Our experience in the Philippines shows what can be done through demonstration centers and through travelling supervisors. Liberia ought to respond to similar methods.

Mr. Avery of Hampton urged that any missionary who plans to come to Hampton

should write ahead stating who he is, what he has been doing and what he wishes to know about. Then he can have the right type of guidance. At Hampton can be found all kinds of training from the purely educational to the cultural. Hampton has a splendid group of colored teachers, well trained and enthusiastic. They show clearly what a colored man can do.

Professor Westermann said that his recent visit to these Southern schools gave him a new idea of what the negro can do and can be and of what can be accomplished by the close, faithful, unselfish cooperation of whites and blacks. The missionary needs it, because otherwise his work is almost negligible. The African needs the missionary equally.

President John Hope of Morehouse College, Atlanta, invited guests to drop in freely at Morehouse College, offering to show not the college alone but other interesting plants. Among the 12,000,000 colored people in the United States education is being widely diffused. They are in danger of group selfishness and narrowness. It would be a wonderful effect if Africa would call for heroic service from the colored people in the United States. Our colored youth have plenty of heroism, but too little opportunity to show it in service.

Rev. J. T. C. Blackmore of Algeria, a French colony, said that a real co-operation of the French and of the Berbers is not an impossibility. The Berbers are really white Africans. Missionaries in that region should master the French language. Besides the four principles which Dr. Jones has laid down, a system of education should inculcate (5) a respect for law and order and (6) a desire to open up negotiations with other peoples.

Mr. W. Reginald Wheeler of New York, secretary of the Presbyterian Board in charge of the Cameroons said that the Cameroons were mandated to the French. Formerly a work was developed in the Cameroons which was second only to that in China and Korea, but tendencies are ominous. There seems to be a question whether a mandate is a trust for the benefit of the people or whether they constitute an opportunity for exploitation. The French have ordered that only the French language shall be taught in any school. The Presbyterians with seven hundred schools and 29,000 pupils were allowed three years for an adjustment to this policy. Whether a mandate carries such powers of absolute sovereignty may be a debatable question.

A chapel service followed led by Dr. Donohugh at which first Mr. Turner told how Dr. Jones was led to take up the work in Africa, and then Dr. Jones made a brief address. A plea for the understanding of Africa in its resources, its natural grouping, its great religious divisions, its racial distinctions and various cultures was made. We need to understand the Africans as a people pulsing with life. May we not seek to rise to the expectation of a Scottish missionary lady, who in camp on the Niger River one Thanksgiving night prayed that all might be worthy of the great expectation of the African people.

After prayer by Dr. East, the benediction was pronounced by Bishop James Cannon.

FOURTH SESSION - SATURDAY AFTERNOON

After an opening prayer by Dr. Haven, Professor D. Westermann of the University of Berlin presented a paper on "The Problems of Language and Literature in Africa." He began by referring to governmental attempts to stamp out the activities of a murderous secret society in West Africa. At the trial it was shown that one member had been thoroughly educated in England, but that what he had gained had not rubbed out his innate savagery. To guard the newly developed life

of the African Christian, it is quite necessary that we shall understand his old inner life. This we get most directly from his own vernacular. These are often illiterate, strange in sound and complicated in structure, but it always reveals the soul of the people. Only through the vernacular can one talk to a man's heart. To gain an intimate understanding of the mental wealth of the African is necessary for the missionary. The vernacular expresses individuality in the proverbs and folk lore of the African people. The African stands revealed in his real genius, his good sense, his artistry and his wise use of the principles of life. Every friend of Africa should try to protect this life. Quite frequently a native who becomes a Christian thinks he must become Europeanized, but any true church life must be based upon indigenous life. The Africans begin to see this danger. They ultimately desire a racial life of their own. The Berbers offer a good example of the vitality which may belong to its stock and its language. For four thousand years, from Phoenicians to Arabs, they have been in contact with other peoples, yet both people and language persist. It is a good principle to determine that the medium of instruction in at least the first three years shall be the vernacular of a people. In higher classes the vernacular should not be wholly omitted. The difficulty in the study of the vernacular of nationals is the lack of a literature. Probably not all languages should be reduced to literary form and given a development of literature. These must be gradually determined.

Mr. J. H. Oldham then described the proposed National Bureau of Languages and Literature which has grown out of a suggestion made at the Conference at High Leigh. It promises to become a very important agency.

Such a Bureau seems to be needed for the help of the missionaries now at work in Africa as a center of advice, preventing unnecessary duplications of work. Secondly the Bureau is needed to study problems in education. The tendency has been to make our educational system too literary. A committee of the colonial office recently declared that the mother tongue should be used in all elementary education. Particularly it can help the missionary work by promoting the literary development of certain languages. If the African is to have a soul, he must have some means of expressing his thoughts. Nothing can be more useful in keeping back the overwhelming tide of materialism than the culture of the language. Many mission Boards are willing to help set up this Bureau.

At a conference held at High Leigh, England, last September, many important interests came together. It recommended the establishment of this Bureau to study African languages and culture, to promote the use of the dominant languages, to help to make indigenous literature, to encourage and advise and inform in all kinds of ways. Besides Mission Boards, quite a group of learned societies would be interested in promoting the Bureau. The greatest difficulty is to actually begin this work. Possibly some Foundation will help it.

Dr. A. L. Warmshuis described the progress made in the United States with regard to the support of the Bureau. He stated that assurance had been received from several Boards. The goal is to raise \$2000 annually for about five years from the Boards. The chance for getting this seemed good. In answer to questions it was stated that the Bureau will seek to gather together a library of all vernacular publications and probably to print a bibliography. Some progress has already been made bibliographically by Mr. Wilson and Mr. Cannon of Uganda, but the literary lack of Africa is very great, even pitiable. Text books have been proposed by the Christian Literature Committees on practical hygiene and on practical agriculture which are being translated into many dialects.

Dr. William I. Haven called attention to the linguistic map of Africa as well worthy of study. A missionary appeared the other day desirous of getting a Bulu New Testament published which represented the best twenty years of his life. He

spoke of his difficulty in translating Matthew 7:10. It was impracticable to translate literally, since serpents are regarded by the natives as good eating.

Dr. Lerrigo said that the Congo Committee has long been awaiting such a Bureau which could develop a few much needed books and then have them translated into the various important languages. Moreover, it could help reduce the varieties of orthography and idioms to standard forms.

A discussion followed participated in by quite a number regarding the usefulness of such a Bureau. It was brought out that much translation work is of little value because taken up by individuals under the impulse of a sense of need, but with no guiding center. Furthermore such a Bureau could discover the twenty most needed books. Many vernaculars have less than five valuable books. Again it was shown that even within the limits of one field there are several dialects requiring different sets of books. A Bureau could help to unify in accordance with wise principles.

In answer to the question whether the Mission Boards should not have a more leading part in the direction and constitution of this new organization, Mr. Oldham said that the initiative had come from missionaries and that the greatest aid had come from professors who were directly interested in missions, but the plan had evolved on a wider basis. Of the committee at the colonial office, London, Mr. Oldham was one out of fifteen but the committee invariably recognized him as representing a very wide range of legitimate interest. Such a plan needs all the experience and all the friends it can get.

Mr. Richter emphasized the importance of the plan in Sierra Leone where there are thirty languages to deal with. It is not easy to select one. There is a Mendi Language Committee there which includes Africans.

Mr. Snead of the Christian and Missionary Alliance said that in French West Africa it is also difficult to know which should be the basic language. The Alliance touches ten tribes, six of whom have absolutely distinct languages.

Mrs. Donohugh referred to the fact that the Africans have the richest folk lore in the world and that a great opportunity for service arises in work that can be done in this rich field.

After the discussion had closed, the Bureau was unanimously approved, both by a rising vote of the missionaries present, and of the whole group.

Dr. J. H. Dillard of the Jeanes Fund was then introduced to speak on "Educational Administration." Saying incidentally that in his experience, so-called backward peoples are more like ourselves than we have chosen to think, Dr. Dillard spoke of the general excellence of many of the schools, academic, industrial and otherwise, which he had seen in Africa. Lovedale, everyone knows to be first rate, but excellent work is being done in many other schools, almost without their knowing it. In our own South we have developed a fine example of working co-operation without competition or duplication and with great energy and enthusiasm. The Mission schools are in full harmony with the public schools. The various Boards do a marvelously useful work. The secret of success is intelligent and friendly supervision.

This same type of cooperation is needed in Africa. The Carnegie Fund has given \$37,500 to begin the Jeanes type of work in Kenya Colony. Mr. Dougall has studied the situation and is now in Kenya to start a basic school for the training of supervisors. What can succeed in Kenya can succeed anywhere, since taxes are relatively heavy. A good demonstration will make the taxpayers very generous. In our own Southland we have succeeded in multiplying at least from ten to one

hundred times the amount of money spent on colored education.

FIFTH SESSION - SATURDAY EVENING

After an opening devotional service conducted by Rev. H. A. Donovan of the Protestant Episcopal Mission in Liberia, a conference on "Problems of Sanitation and Public Health" was held, conducted by Dr. P. H. J. Lerrigo.

The first of these problems to be discussed was sleeping sickness and its treatment. Dr. Louise Pierce of the Rockefeller Institute described the various degrees of prevalence of this disease in different parts of Africa. She then reviewed the many experiments in its treatment and spoke of the relative success attained by the use of tryparsamide A63. This drug the Institute has been furnishing freely up to date for the sake of trying out a thorough experiment. After this year, however, the cost of the drug must be borne by local governments, by individuals or by Boards. The League of Nations thinks of sending out a commission to study sleeping sickness, and it may be possible that the governments concerned in Africa will unite together to deal with the disease. In Dr. Pierce's opinion, sleeping sickness can be controlled if governments, firms and missions unite in dealing with it, treating groups of people on a large scale. Asked whether there were deleterious effects which might follow this treatment, her answer was affirmative, but only for a short time.

Others present suggested treatment with niosalversan or bayer 205 as having been of some value. It seemed the general feeling, however, that the new method of treatment was the most certain.

Sanitation and public health among negroes in America was discussed by Mrs. F. C. Williams of North Carolina, one of the travelling supervisors. She paid a tribute to the work of Mr. N. C. Newbold, director of the Bureau of Negro Education in North Carolina, now spending twice as much on negro education per year as the State spent on every type of education ten years ago. North Carolina, however, has only made a fine beginning. About 1917, Dr. L. B. McBriar began a negro health program coordinating it with the program of the negro schools, the State Board of Health furnishing the necessary funds and the State Tuberculosis Association cooperating generously. Negro Community Leagues were organized wherever possible under that or any other name, with three committees on education, agriculture and health. By the sale of Christmas Seals, each year money was raised for an exhibit. Then a negro sanitarium was projected and eventually secured and organized, but the most important task of these community workers is to put across a proper home program covering rest, recreation, fresh air and proper food. This year a course on nutrition is to be introduced as fast as the demonstrators can be secured. Such methods will apparently be helpful anywhere. An African chieftain who inspected the work declared that it would be welcomed throughout Africa. It is only necessary to leap the barriers set up by ignorance, fear, hatred and misunderstanding.

In the discussion that followed Dr. Dillard declared that wherever he went in Africa it seemed to him that such a scheme would be intensely useful. He visited three Church Missionary stations with twenty-four schools round about. One good supervisor would be enough to deal with the conditions of these three missions adequately.

A Missionary from the Cameroons spoke of their use of the scheme with six supervisors and 605 village outposts. What that mission and other missions need most are several Jeanes Funds.

Mr. Snead raised the question of the proper training of new missionaries going out to do such work.

Dr. Dillard urged that such new missionaries be either sent on the proposed tour in January to study the colored institutions in the South or better yet, that they be enabled to attend a State Jeunes Fund conference of supervisors. There they would really learn how to do things without expending much money. He offered to send pamphlets describing the work to anyone who would address him at Box 418, Charlottesville, Virginia.

In reply to a query whether the program described by Mrs. Williams could be readily used in Africa, the answer was made that Dr. Thomas Wood of Raleigh, North Carolina, has published a little book called "Health Education for Elementary Schools, High Schools, etc." so useful that the State of North Carolina purchased and gave away 12,000 copies.

Dr. Vaughan called attention to the fact that while "Sanitation and Public Health in Africa" was the theme we were really considering, it was, however, a world-wide interest. The Council on Public Health Education in China is interesting itself in the study of sleeping sickness. If a council composed of medical missionaries of different Boards were organized in Africa, it would be of great importance in attacking the problems of venereal diseases, sleeping sickness, and other important matters.

Dr. Wolf expressed the feeling of the Conference when he urged that the Medical Committee of the Committee of Reference and Counsel give this matter careful thought.

Rev. H. L. Rice of Angola spoke of an experiment tried there to induce the natives to do their utmost. In order to induce the people to put up good permanent school houses of sun baked brick, the mission offered to furnish the doors and windows and hardware. Partnership offers of this sort invariably produce prompt and excellent results.

SIXTH SESSION - SUNDAY MORNING

A service was held at 9:30 Sunday morning under the guidance of President Mackenzie at which Mr. Oldham spoke of the World Conference on Africa to be held next year. It seemed to him that there had been a divine leading in this matter. With some hesitation the way had become very clear, all Boards and interests agreeing with enthusiasm, not alone in the United States and England, but on the Continent.

It is possible that the Conference will be held in Belgium and on or about September 14 to 21, 1926. Boards will be limited to two hundred representatives, about seventy from the United States, seventy from Great Britain and sixty from continental Europe. Some fifty other guests will be invited as counsellors, including African administrators, educators, experienced Southern leaders, white and colored, and representatives from Africa.

The first reason for holding such a conference is the general awakening of all concerned to the gigantic group of problems created by the sudden development of Africa, economic, political, racial or cultural. We need a deeper understanding of these problems and of the way of meeting them.

In the second place, there is need for a wider sympathy, just such a prayerful organized conference as we are enjoying here with such remarkable men contrib-

buting their experience. The problems of Africa are really being faced, but not sufficiently on our knees and letting God speak to us. The whole significance of the coming conference will depend upon the presence of the prayer spirit laying hold on the inexhaustible resources of God.

With the vision thus gained, the Conference can set itself to understand these great issues and to interpret them to the Churches and to public opinion. The time ought to have passed when economic interests are to go on working blindly. Let us, therefore, set our hopes very high, seeking to influence public as well as private thinking. There are two ways of doing this. One is to shout loudly. The other is to have something important to say. It is needless to say that the second way should be our way.

As to the program, it is taking shape. The question is what subjects are most profitable at a World Conference. Some subjects are necessarily approached from so many viewpoints that a discussion is apt to bring out differences rather than to promote unity. The various sections of Africa differ greatly one from another, but it is clear that we may discuss our own distinctive missionary tasks, our objectives as missionaries in Africa, the totality of the task of making Africans into efficient Christian peoples. This may include (1) a study of the Africans as a preparation for the development of a genuine African Christianity; (2) the education of an African as a man or as a woman; and (3) the subjects of evangelization, of religious education, of upbuilding the Church and of Christian literature.

Dr. Jones' report not only discusses educational methods from the standpoint of a philosophy of education, but upholds the necessity of all sorts of cooperation. The latter is very vital. We must take up our task, not independently, but in the light of the various forces which are operating on human life and remaking Africa today. Africa is not an area to be covered, but a new group of forces moulding human life to which we must relate ourselves. The difficulty is not one of European economic approach merely, though that is very important. It is not merely a problem of black against white. Asia is getting more and more deeply interested in Africa, both from the inroads of Islam and through Hindu migration, particularly into Kenya Colony. The questions which need to be thoroughly discussed are most far-reaching. Probably the July number of the International Missionary Review will be a very carefully prepared number on Africa, anticipating the Conference.

Dr. Mackenzie then led in a service of intercession in which he called the attention of the Conference to Paul's epistle to the Ephesians as a statement of the genius of Christianity, its supreme glory. He spoke of its great antitheses, eternity and time, heaven and earth, holiness and sin, the salvation of the individual and the salvation of the race as embodied in Christ. The theme of the epistle is what God is making of human nature, of the mystery of His will and purpose to know the will of God in history is to understand all history, but these ideas lead to a practical end. Paul goes on to say how Christianity is setting itself into the social life with its industrial problems, its families, its laborers. The questions we have asked about Africa are the questions which Paul asked of himself, how Christianity was to enter the life of that day, remaking human nature, moulding men and families and communities in accordance with the new ideal. Our knowledge of Christ exhibiting God to us is not argued, but asserted as the very substance of the genius of Christianity. It is a part of the process of shaping human nature and fashioning it in accordance with His ideal as shown in Christ Jesus. This is the task of the missionary, of the Church, of every teacher, and this epistle should be greatly inspiring to each one. It demands not merely admiration, but our intimate study, communing with God. A prayer by Dr. Mackenzie closed the session.

SEVENTH SESSION - SUNDAY AFTERNOON

The closing session of the Conference began at 3 o'clock, the chairman presiding. The general theme was "An Adequate Evangelistic Program in the Light of Present Conditions in Africa." It was conducted by Secretary E. W. Riggs, of the American Board. In opening, Dr. Riggs declared that we should keep close to the theme. The question is how can we take the Gospel to the people wherever they are. In Turkey for many years the American Board missionaries depended largely on direct preaching and teaching. Today this is impracticable. Every student, every listener is a Moslem, but it has been discovered that even more important than pulpit addresses or the teaching of Christianity in schools is a proper contact with the people. After all, religion is caught rather than taught.

A theme on "Untouched Fields in Africa" was then taken up after two brief prayers by Rev. John S. Marsh and Rev. Henry T. Miller. Mr. Charles Fahs of the Missionary Research Library introduced the theme. No study of African occupation has been made since 1910. Then the South African Missionary Conference was the only cooperative council in existence. Now there are organized conferences in Southern Rhodesia, Northern Rhodesia, Nyassaland, the Congo, Kenya and Sierra Leone. These are biennial or triennial and usually consider the important topic of occupation. In fact, the important center of study today is on the field, not at home.

Since 1910, the great war has dislocated a multitude of German workers in Togoland, Tanganyika and the Congo whose work has not yet been fully taken over. Again there has seemed to be a tendency to intensify work rather than to pioneer. Missions have been developing institutions as a rule. Of course, there are certain missions which always tend to push steadily on toward new territory like the Christian Alliance, the Sudan Interior Mission, the Sudan United Mission or the Heart of Africa Mission.

Certain areas seem to offer a great challenge. East Africa north of Zanzibar is very nearly unoccupied. French West Africa and the southern belt of the Sahara, and north of Nigeria are such areas and are very baffling. Other facts must be reckoned with such as the development of great industrial centers. Vast improvements are being made in transportation in certain zones of Protestant and Romanist activity. Finally we should know the great ingatherings which have taken place. A great change of strategy in our approach to African peoples is now possible. Africans generally are in touch with the world as they never have been before and are capable of pondering over the meaning of world life as they hear about it and of the Christian message. Our great need is to interpret world life to them in understandable terms.

In the discussion that followed Dr. Riggs emphasized the importance of thinking in terms of the people who control the areas to be occupied. For instance the Portuguese or the French.

Mr. Fuller of Rhodesia referred to the beginnings of a plan to enter Portuguese East Africa six years ago without one single advance step being taken. He felt thankful for the policies adopted by the Equatorial Missions which are going ahead.

Rev. Jacob Reis, Jr. of Cameroons admitted that the old German territory there had been covered, but not fully occupied. He pleaded for more men capable of leading intensive work.

Mr. Snead urged that in considering helpful methods, we should never forget the prime necessity of men imbued with a vision for souls. He felt that there was

a great need for stronger evangelists with hearts and lives aflame.

The next topic on "Large Cities and Mining Centers" was introduced by Dr. Jones. He spoke of the wonderful opportunity at the great industrial centers often and certainly too much neglected. The urbanization of Africa is in line with the urban trend of the world. We are learning to trust in machinery, in schools, even in Churches and forgetting God's share. But these cities can be and are centers either for the contamination of humanity or for the dissemination of the forces of righteousness. Dr. Jones mentioned several rapidly growing cities in Africa, each needing special attention. Some missionaries ought to stay in these cities. Others should go into the interior. These cities draw thousands of Africans from every direction. They should be equipped with first rate institutions. In Johannesburg Dr. Bridgman invested his life developing a splendidly organized work. Elizabethville is another great center affording endless opportunities, but insufficiently manned.

The discussion which followed was participated in by a number of missionaries who testified to the remarkable results gained in well organized work in such communities. It was stated that the wives of working men in these cities furnish a very special problem. As compared with life at home they have few responsibilities and may readily get into trouble.

Mrs. Erickson of Matadi emphasized the artificial and lazy life thus created. She referred to the incidental difficulty created by the coming and going of missionaries with their necessary entertainment making it very difficult for one or two missionaries to keep pace with the demands of the constantly shifting, but very large native groups. Some of the employers deliberately make it hard for Christian working men to maintain their Christianity.

The third subject "A Look Back on Africa's Past" was introduced by Mrs. Thomas Donohugh. She declared that what is particularly needed in African work is an objective based on the history and past development of the people and involving an intelligent conception of their needs. We are far removed from the viewpoint of the primitive African, but need to get into touch with him. If we are to work with the African, we must try to understand why he does what he does do. Our present objective is evangelism, but in order to deal properly with the religious life of a primitive people we must know their life intimately. Only this can begin an evolution upward. What we are after is not a process of grafting or of transplanting, but of transforming. All kinds of approaches of an industrial kind are being made in Africa. Hence we missionaries must be more intelligent in our own approach.

Much social loss has come about through the new conditions. Tribal life is characterized by social solidarity and the centralized authority of a chief. Tenacity of social custom is amazing. The orderliness of society is marked. The social unit is the family. Most of us do not often understand that there is such a unity, but we need to get into sympathy with it. The study of popular customs in Africa show that they usually have a reason for what they do. This may not be logical, but it is actual. Formal ceremonies are usually quite significant and important. If we seek to abolish them we ought to have a good reason.

We study them through their language which preserves their history. It is said that a Hottentot, though he cannot count over ten, has fifty words for cattle. The African has religious sense. They believe in a supreme being and in heaven and in life after death. They are very musical and they love decoration. Poetry and folk lore and riddles are greatly enjoyed by them. They have a recreative life. If we refuse to allow a Christian to dance we ought to supplant something in its place. Our great difficulty is to find foundations on which to build.

Prof. L. B. Burling of Vassar pleaded for a process of building upon the music, the poetry and the religion of the Africans, for the use of their own folk lore in teaching the native. In Africa are groups at all stages of evolution and in them people of every stage of growth.

Professor Westermann added that Africans are anxious to have us tie up what we say to practice and not speak in abstract terms. Educational work is valuable, but after all, bringing the people in contact with Christ is our main objective. The women of Africa are accustomed to work and do not need especially to be relieved. It may be questioned whether it would be right to deprive them of the work they know how to do. We must try to keep our ideas within the range of what is possible to a simple people.

The last theme, "Cooperation in Evangelism," was led by Professor Willoughby. He raised the question as to what we mean by evangelism. Roman Catholics were earnest missionaries, but their work did not penetrate the life of the people. It was extensive and not intensive. There was no attempt at a patient persistent teaching of the people day after day. Yet Christianity means Christ in you, - the hope of Glory. Boards are sending missionaries to Africa to preach Christ. If missionaries do this, cooperation will be easy. What ever friction exists among missionaries is the result of selfishness or sin.

The African is not without God. He perhaps goes in terror of God, but he is not without Him. He needs spiritual fellowship with God. Our object as missionaries is to take his slender knowledge and add to it, giving him a real idea of God.

Mr. Donohugh then called upon members of the Conference to express their appreciation of the hospitality which had been shown by the Kennedy School of Missions and for the presence of those who assisted in making the Conference a success. This was done by a rising vote.

The closing period of intercession was led by Mr. J. H. Oldham. He said that prayer is the act in which man most naturally engages in proportion as he enters into his natural heritage in God. Our Lord went into the mountain to pray. His disciples asked him to teach them to pray and then they went out to the natural processes of life, eating and drinking. This is the true rhythm of living - the life of alternation. While ordinarily we are active, we must occasionally have detachment and solitude. As we look forward to great advance in Africa, let us always be praying that God may lead us to the sources of power.

After a period of silent prayer, the Conference adjourned at 5:30 o'clock.